لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Sulh 1353—January 1974

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

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Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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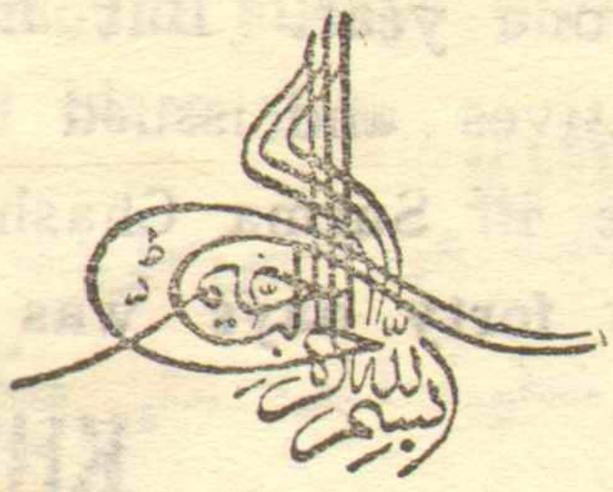

نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII SULAH, 1353—JANUARY, 1974 No. 1

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Challenge to rival religious leaders

The readers of our earlier hand-bills know that we announced that if any respectable Arya Samajist or any Padre or anyone else who is hostile to Islam comes to stay with us for a year at Qadian he will be entitled to collect a reward of Rs. 2400/- in case, he does not witness any heavenly sign. And although we sent by registered post, letters containing this invitation, to all the priests and Arya preachers of the Punjab and India, but none of them turned up to Qadian. In fact, a cash amount of Rs. 2400/- was sent to Lahore for Munshi Indaraman but he side-stepped the issue and went away to Farid Kot.

Of course, one gentleman named Pandit Lekh Ram did come to Qadian. He was repeatedly asked to stay for a year and was offered to draw from us a monthly remuneration according to his living standard, in fact double the amount of the salary he was drawing during his employment in Peshawar. In the end he was asked to stay for forty days only if he would not like

to stay for a period of one year. But he did not accept any one of these two alternatives and issued many handbills full of bare futileties. Therefore in Surma Chashm-i-Arya, the message for him to stay here for forty days was repeated twice. The readers should read it.

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Now to drive home the point conclusively, this leaflet is addressed to Munshi Jewan Das Sahib, who seems to be the noblest and most well-natured gentleman among the Aryas and to Lala Murlidhar, the drawing Master of Hoshiarpur, who is, in my opinion, quite a gentleman among the Aryas and to Munshi Inderman Muradabadi, who is almost a carbon copy of Surasti Sahib and to Mr. Abdullah Athem, formerly Extra Assistant Commissioner and a Chief of Amritsar, who is a very polite and a well-mannered gentlemen among the Christians and to padre Thakar Das, author of 'Izhar-i-Iswi, that, now instead of one year, we fix a period of only forty days with the condition that whosoever wishes to test should stay with us, in Qadian or where-ever we happen to be for the period without break. And if in this period we do not present him with some extraordinary prophetic matter or if we do so but it proves to be false at the appointed time of appearance, or if the test seeker can also show a similar sign, then on being defeated he will be immediately and without any hesitation, given the sum of rupees five hundred. But if that prophecy proves to be true, then the opponent shall have to accept Islam. And this is something very important and must be remembered that in matters of prophecies, it is unfair and inadmissible just to criticize a prophecy. The correct way to recognize a prophecy is that if that prophecy, in the opinion of the opponent, contains some element of doubt or weakness or if it seems to be based on mere speculation, then the opponent will, within the same period of forty days, make the same sort of prophecy with the same sort of proofs. But if he is unable to compete then the truth will have been made manifest and conclusively proven to him. And he will have to

accept Islam in case the prophecy comes to pass. Writings to this effect shall be exchanged between both the parties in advance.

Thus these gentlemen are given a lease of three months from the date of the publication of this leaflet i.e. 20th September 1886. If during this period no just initiative is taken by them for this dialogue then it will be presumed that they have evaded it.

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Ghulam Ahmad
Qadian : District Gurdaspur Punjab.

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A Verse from the Holy Quran

الصبرين و الصدقين و القنتين و المنفقين و المستغفرين بالاسحار

"The steadfast, and the truthful and the humble, and those who spend in the way of God and those who seek forgiveness in the latter part of the night." (3 : 18)

The verse mentions four qualities or attributes of a *Momin*—a true believer. These four qualities represent four stages in a believer's quest for spiritual perfection.

(1) When a man recognizes the true faith and embraces it and enters its fold, he is very often subjected to persecution. All his friends and even his relatives turn against him and he is left alone a stranger among his own family and a target of all types of malice, abuse and cruelties. In such circumstances he has to be patient and steadfast. For, if he loses patience he can no longer be called a *Momin*. Thus the first stage through which a faithful passes in his spiritual journey is of 'patience and steadfastness'.

(2) When at last the oppositfon relents and the persecution ends and a *Momin* is left free to act as he chooses, he can now openly act upon the teachings for which he has undergone all types of trials and tribulations. He carries into practice the teachings which he was unable to fully act upon before. This second stage in the spiritual journey relates to 'living truthfully' i.e. living up to one's convictions.

(3) When after faithfully carrying out all the duties and commandments of the Faith, the believer progresses in piety and virtue and attains to the greater heights of spiritual development, even then, he remains as humble as ever and does

not become proud and arrogant because of his spiritual achievements. The higher he goes spiritually the humbler he becomes in his attiiude.

(4) When the spiritual traveller enters the fourth stage of his sojourn, he becomes المنفق i.e. due to a sharpened sense of service, he spends whatever Allah has given him for the welfare of others. He employs all his powers, capacities and resources in the service of his fellow-beings.

And still, inspite of doing all this, inspite of all his piety and virtue, inspite of all his good deeds and selfless service of his fellow creatures, he continues praying to his Creator, in the seclusion of his home, in the silence and stillness of the late hours of the night to forgive his shortcomings, to cover up all his faults and to grant him the strength and the energy required for the realization of the high ideal of service to mankind.

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Thus Said the Holy Prophet:

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عن انس رضی‌الله عنه ان نفراً من اصحاب النبی‌صلی‌الله‌علیه‌وسلم قال : بعضهم لا اتزوج و قال بعضهم اصلی ولاانام و قال بعضهم اصوم ولا افطر فبلغ ذلك النبی‌صلی‌الله‌علیه‌وسلم فقال ما بال اقوام قالوا کذا وکذا؟ لکنی اصوم وافطر واصلی وانام واتزوج النساء فمن رغب عن سنتی فلیس منی

It is reported on the authority of Anas, Allah be pleased with him, that some of the companions of the Holy Prophet, peace and blessings of Allah be on him, were talking among themselves. One of them said, 'I won't marry', another said, 'I shall always pray and will never sleep'. Another said, 'I shall always keep fast and shall never break it'. When the news reached the Holy Prophet, peace and blessings of Allah be on him, he said : 'What has happened to these people that they say such things? I do keep fast, I do *break* the fast. I pray and sleep as well and I have married. And whosoever shunned my way is not of me."

عن ابی هریرة رضی‌الله‌عنه عن النبی صلی‌الله‌علیه‌وسلم قال : تنکح المراة لاربع لمالها ولحسبها و لجمالها و لدینها فاظفر بذات‌الدین تربت یداك

It is reported by Abu Hurairah, Allah be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him, said :
'A woman is married because of four reasons, because of her wealth, or because of her family, or because of her beauty or because of her religious-

ness. But you should always prefer a religious woman. God will bless you.

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عن ابی هريرة رضی الله عنه عن النبی صلی الله عليه وسلم قال : لا يخطب الرجل على خطبة اخيه حتى ينكح او يترك .

It is reported by Abu Hurairah, Allah be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him, said :
'A man should never propose to a woman to whom a proposal has already been made by his brother, until he marries or withdraws'.

عن المغيرة بن شعبة رضی الله عنه انه خطب امراة فقال النبی صلی الله عليه وسلم النظر اليها فانه احرى ان يودم بينكما .

Mughira bin Shuba (Allah be pleased with him) reports that once he proposed to a woman, the Holy Prophet, peace and blessings of Allah be him, advised : 'See her, for, by seeing her there will be a better chance of love between you'.

عن انس رضی الله عنه ان النبی صلی الله عليه وسلم رای على عبدالرحمن بن عوف رضی الله عنه اثر صفرة قال ما هذا قال انی تزوجت امراة على وزن نواة من ذهب قال بارك الله لك اولم ولو بشاة

Anas, Allah be pleased with him, reports : The Holy Prophet, peace and blessings of Allah be on him, on seeing yellow stains on Abdur Rahman bin Auf, Allah be pleased with him, asked, "What is this." He said : 'I have married a woman giving her gold equal in size to date-stone. He said : 'May God bless you. Give a wedding feast (walima) even if only with one goat (meat).

عن ابی هريرة رضی الله عنه قال : قال رسول الله صلی الله عليه وسلم :

”استوصوا بالنساء خيراً ، فان المراة خلقت من ضلع و ان اعوج ما فى الضلع اعلاه ، فان ذهبت تقيمه كسرته و ان تركته لم يزل اعوج فاستوصوا بالنساء ،، و فى رواية : المراة كالضلع ان اقمتها كسرتها وان استمتعت بها استمتعت بها وفيها عوج .

Abu Hurairah, Allah be pleased with him, reports : 'The Holy Prophet, blessings and peace of Allah be on him, said : 'Keep in view welfare of women. The woman is created from the rib bone. The upper part of the rib bone is bent and if you try to straighten it out it shall break, and if you leave it as it is you will derive its benefit. So then treat the women with leniency.

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And in another tradition it is said : 'Woman is like the rib bone. If you try to straighten it you shall break it. But if you try to live with her inspite of this you will enjoy living with her inspite of the slight bent.

عن ابى هريرة رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم : لا يفرك مومن مومنة ان كره منها خلقاً رضى منها اخر ،،

Abu Hurairah, Allah be pleased with him reports : 'The Holy Prophet, peace and blessings of Allah be on him, said : ''A believer should never dislike her believing wife. For, if there is something in her that he dislikes, there will be something that he likes.

عن ابى هريرة رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم : رحم الله رجلاً قام من الليل فصلى و ايقظ امراته فان ابت نضح فى وجهها الماء رحم الله امراة قامت و ايقظت زوجها فان ابى نضحت فى وجهه الماء .

Abu Hurairah, Allah be pleased with him, said: 'The Holy Prophet, peace and blessings of Allah be on him, said: 'May Allah show mercy to him, who gets up in the night and prays and awakens his wife and if she refuses to wake up he sprinkles some water on her face. And may Allah show mercy to her who gets up in the night and prays and awakens her husband and if he refuses, she sprinkles water on his face.

عن ثوبان بن يحدد مولى رسول الله صلى الله عليه وسلم قال : قال رسول الله صلى الله عليه وسلم : "افضل دينار ينفقه الرجل دينار ينفقه على عياله و دينار ينفقه على دابته فى سبيل الله و دينار ينفقه على اصحابه فى سبيل الله"

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Thauban bin Bujdad, a freed slave of the Holy Prophet, peace and blessings of Allah be on him, said: 'The best money that man spends is that which he spends on animals which are kept for the sake of Allah, and the money that he spends on those who are his companions in the path of Allah.

عن ابن عمر رضى الله عنه ان النبى صلى الله عليه وسلم قال : "ابغض الحلال الى الله عزوجل الطلاق"

Ibni Umar, Allah be pleased with him said: 'The Holy Prophet, peace and blessings of Allah be on him said 'The most abhorent to Allah of all the permissible things is divorce.'

Letter of the Holy Prophet, Peace and blessings of Allah be on him, to Negus Ashame, the King of Abbyssinia

From

Muhammad, The Messenger of Allah,

To

Negus, the King of Abyssinia.

Peace be on you !

I praise before you Allah besides Whom there is no God, the Sovereign ,The Holy, the Peace-Giver, the Bestower of security and the Protector. And I bear witness that Jesus, son of Mary, is the mercy of Allah and His word, that He gave to Mary the virgin, the pure, the pious, so she bore Jesus. Allah created him by His spirit and infused him as He created Adam with His hand.

And I call you to Allah. He is One, there is no other partner with Him, to friendliness, in obedience to Him, and that you follow me and believe in what has come to me. I am certainly the Messenger of Allah.

And I call you and your forces to Allah, the Illustrious, the Glorious. I have communicated to you the message and have counselled you. Accept my advice then. And peace be on him who follows the guidance.

Letter of Negus, King of Abbysinia, To the Holy Prophet, peace and blessings of Allah be on him

To
Muhammad, The Messenger of Allah,
peace and blessings of Allah be on him.

From
Negus Ashme, King of Abbyssinia

Peace and blessings and mercy of Allah be on you, O Prophet of Allah. He is Allah besides Whom there is no God, He guided me to Islam.

Now, I have received your letter, Prophet of Allah, in which you mentioned Jesus, peace be on him.

By Lord of the heavens and the earth, Jesus, peace be on him, is no more than what you have written. And we understand perfectly what you have communicated to us, and have granted our nearness to your cousin and his companions. And I bear witness that You are the true Messenger of Allah and I have accepted Islam on his hand for the sake of Allah, Lord of all the worlds. And I am sending my son to you, Prophet of Allah, and if you so desire, I shall myself come to you. And peace be on you and Allah's blessings and His Mercy.

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In The Company of the Promised Messiah

(X X)

By Ch. Ali Muhammad B.A.B.T.

The Year 1903 (continued)

A Significant Grand Prophecy about Russia.

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It was on the night of January 22, 1903 that Ahmad of Qadian, the Promised Messiah, saw in a vision that he had become possessed of the Royal Sceptre of the Czar of Russia. It was a long, beautiful and brightly - polished black staff, the upper part of which consisted of an iron rod containing a barrel or two. Apparently it seemed to be a staff but inwardly it was also a gun that could be used as such at will.

Again the Promised Messiah (peace be on him) says:

"In the time of Bu Ali Sina (Avecenna) there was a Muslim king, Khwarasm Shah by name, who was well-known for his justice and was a contemporary of Bu Ali Sina. I saw that his bow and arrow were in my hand. I also saw both Bu Ali Sina and the King standing by me. I killed a lion with his bow and arrow".

Khwarasm was an old kingdom on the banks of the river Oxus in Central Asia. Its kings, the Khwarasm Shahs, exerted considerable influence on the political history of central Asia. The kingdom passed through various viccissitudes of fortune and finally dwindled into a principality of Khiva. It was ceded to the empire of the Czars of Russia in the 19th century. Khwarasm or Khiva is now an intergral part of the Soviet Union of Russia.

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The New Entrants.

Chaudhri Haji Ghulam Ahmad of Kariam, Jullundhar District.

Ch. Ghulam Ahmad, son of Ch. Gamman Khan, belonged to a Rajput family of Kariam. He was born in 1875. His father Gamman Khan was the sole proprietor of 150 acres of land in the village. He was generous to a fault. He would borrow money just to help deserving cases. The son, Haji Ghulam Ahmad, inherited many of the good qualities of his father. His house was a haven of rest and repose for the poor and the needy Ch. Ghulam Ahmad passed his Vernacular Middle Examination, but he could not continue his stndies owing to the untimely death of his father. Even as a boy Ghulam Ahmad was very particular about his daily prayers and fasting during the month of Ramazan. He had his lessons in the Holy Quran with Hafiz Karim Bakhsh to whom the pupil (Ghulam Ahmad) read out the translation thereof. Thus the teacher and the taught mutually benefitted from the study of the Quran. The perusal of two books, Azala-i-Auham and Aeena-i-Kamalat-i-Islam by Hazrat Mirza Ghulam Ahmad, the Promised Messiah, was instrumental in drawing his attention to the study of the Ahmadiyya Movement. He fervently prayed to God to be guided to the right path. In a dream he saw the words 'Promised Messiah' written in bold golden letters in the firmament. In another dream he saw a number of people dressed in white attire, as if they were angels. An outsider came up to the assembly and said, "It is the time of the Promised Messiah". "Whatproof?" said the other. The outsider replised "A renovator always appears at the head of every century. None has claimed fo be renovator for the present century except Hazrat Mirza Ghulam Ahmad of Qadian. This is the proof." The questioner confirmed the statement. Ch. Ghulam Ahmad was now firmly convinced of the truth of the Claimant. He made up his mind to join the Ahmadiyya Movement. He proceeded to Qadian in Ja uary 1903 and stayed there for a month. This gave him opportunity to study Ahmadiyyat from close quarters. What

charmed him most, was the mode of life Ahmadi Muslims led at Qadian. Following were the characterristics of daily life at Qadian which charmed an outsider :

(a) Wonderful exposition of the beauties of Islam by the Promised Messiah in his morning walks as well as in his evening sittings after the sun-set prayers.

(b) The Quranic Studies—Translation and commentary of a portion of the Holy Quran by the learned Maulvi Noor-ud-Din, daily after the after-noon prayer in the Aqsa Mosque was a unique feature of life at Qadian.

(c) The inspiring and sweet recitation of the Holy Quran in prayers by Maulvi Abdul Karim of Sialkot. It had a charm of its own, even the passers-by stood for a while to listen to the recitation.

(d) Sayyad Ahmad Noor of Kabul's call for prayers in the stillness of night was another charm that attracted the people to the Mosque.

(e) Boarders of the Talim-ul-Islam High School, Qadian, after performing their ablution marched in a single file, said their five daily prayers in the Aqsa Mosque at Qadian under the supervision of their tutors.

(f) Recitation of the holy Quran by students in the hostel after the morning prayers.

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All these were novelties so strange in the eyes of visitors to Qadian. Ch. Ghulam Ahmad was thoroughly convinced that his steps had been guided in the right direction and he had found out the true guide and the ideal Muslim society. He pledged allegiance to the Promised Messiah in February 1903 (peace be on him). He went back to his native town, altogether a changed man.

Chaudhri Ghulam Ahmad Khan's life was practical demonstration of the teachings of the Ahmadiyya Movement. He became a zealous preacher of Islam and Ahmadiyyat and worked with a missionary spirit for the rest of his life. He was a bulwark of Islam in the districts of Jullundar and Hoshiarpur. He preached

Ahmadiyyat in colloboration with Ch. Firoze Khan of Rahon and Ch. Abdus Salam of Kathgarh. The trio succeeded in setting up Ahmadiyya Jamaats throughout the two districts.

Chaudhri Ghulam Ahmad Khan proceeded on a pilgrimage to Mecca in 1911. He set up an Ahmadiyya School at Kariam for the education of Ahmadi children. He bore all the expenses of the school out of his own pocket. He took keen interest in the affairs of the school and succeeded in obtaining government recognition and grant-in-aid, also some financial help from the sadr Anjuman Ahmadiyya, Qadian.

He volunteered his services for the *Malkana* compaign in 1923 in Mathra disrrict where he successfully worked to reclaim the Malkana Rajputs back to Islam, He acquired a piece of land for the construction of a mosque for the use of the Ahmadiyya Jamaat of Kariam. He bore out of his own pocket the major portion of the expenses.

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Character

Haji Ghulam Ahmad Khan had a unique personality. He was equally loved and respected by friend and foe, officials and non-officials. His sympathy for the poor and the needy, widows and orphans was proverbial. His hospitality was liberal and extensive. He took particular interest in the marriages of the community, which were always successful. He had a cheerful countenance and his talk was pleasant. Towards the close of his life he developed a disease which proved fatal. He expired on July 3, 1943 at Kariam. His body was brought to Qadian where he was buried in the Bahishti Maqbara along with the old companions of the Promised Messiah. May his soul ever rest in peace.

(2) Sayyad Zain-ul-Abidin Waliullah Shah

Sayyad Waliullah Shah was the eldest son of Sayyad Abdus Sattar Shah, an old companion of the Promised Messiah (peace be on him). He was born on March 13, 1889. In 1903 he joined the Talim-ul-Islam High School, Qadian and passed his Entrance (Matriculation) Examination in 1908. He then joined

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the Government College, Lahore, but without completing his F. A. he went back to Qadian and studied Hadith with Hazrat Maulvi Noor-ud-Din, Khalifa-tul-Masih I, Arabic grammer with Hafiz Roshan Ali, and logic with Maulvi Muhammad Ismail of Halalpur. On July 26, 1913 he was sent to study Arabic in Cairo, Beirut and Halab. He was appointed Professor of Arabic in the Salahud-Din Ayyubia College, Jerusalem. He was then, transferred to Damascus as vice-Principal, Sultania College. During World War I his services were borrowed for the Turkish army. After the war was over, Sayyad Waliullah Shah was arrested by the British Army—He was declared a traitor as, being a British Indian subject, he had fought on the side of Turkey against the British. He was sent back to India and the charge of treachery was waived in his case. He reached Qadian on May 26, 1919. He served the Sadr Anjuman Ahmadiyya Qadian in the capacity of secretary for propaganda for a number of years. On June 27, 1925 he was sent as a missionary of Islam to Syria, where he worked in colloboration with Maulvi Jalal-ud-Din Shams. After a few months' stay in Syria he was instructed to proceed to Baghdad where he had a number of meetings with king Faisal and the British Hlgh Commissioner. As a result of his efforts he succeeded in removing the ban under which Ahmadi missionaries were prohibited to enter Iraq and preach Ahmadiyya doctrines to the people. He returned to Qadian on May 10, 1926. In 1931 he proceeded to Srinagar, Kashmir, and took a leading part in organizing the freedom movement started by the oppressed Kashmiries. He worked as educational as well as additional secretary to Hazrat Khalifatul Masih II till the partition of India into Pakistan and Bharat. During the interim period he was arrested by the Bharat government and remained behind the bars for six months. He was pensioned off in 1954 but was re-employed as foreign secretary to Hazrat Khalifatul Masih II.

Sayyad Waliullah Shah was admittedly very proficient inArabic language and could freely speak Turkish as well. He translated

into Arabic the Philosophy of the Teachings of Islam which is very popular in Arab circles. He is also the author of Urdoo commentary of nineteen parts of the Al-Bukhari which is being published under the auspices of the *Idara-tul Musannifin*, Rabwah. After a protracted illness he breathed his last on May 16, 1967 and was buried in the special enclosure reserved for the companions of the Promised Messiah for their meritorious services for the Movement. May his soul rest in peace.

3. Maulvi Muhammadji of Datta, Hazara District.

Maulvi Muhammadji, son of Muhammad Zaman, was born in 1889 at Datta in the Hazara District. He could not receive regular schooling but he learnt the Holy Quran with a Maulvi Sahib in his village. At the age of about 11 years he was introduced to the Ahmadiyya Movement by Maulvi Muhammad Yamin of Datta. Muhammadji came to Qadian in 1903 and probrbly earlier, because he often spoke of *Khutba-i-Ilhamia* (the Revealed Sermon) which the Promised Messiah had delivered on April 11, 1900. Being a promising young boy, Muhammadji attracted the discerning eye of Hazrat Noor-ud-Din who patronized him and made necessary arrangements for his education. Muhammadji appeared for his Maulvi Fazil examination in 1911. He worked as Arabic teacher for a number of years in the Madrasa-i-Ahmadiyya and then in the Talim-ul-Islam High School Qadian. Maulvi Muhammadji was particularly interested in Islamic history. He also worked with Maulvi Muhammad Ali M.A., who translated the Holy Quran into English while he was in the pay of the Sadr Anjuman-i-Ahmadiyya Qadian.

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Maulvi Muhammadji translated the well-known Arabic dictionary Al-Munjid into Urdoo in conjunction with Chaudhri Ghulam Muhammad B.A. (Alig) which was printed under the caption *Tashil-ul-Arabia* He also translated the Mufradat-i-Raghib into Urdoo which is still available in the market. Maulvi Muhammadji was a man of simple habits although he was gifted with high qualities of head and heart. He was straight forward in his

dealings. After the partion he migrated to Rabwah where he built a small house for himself and his family. He gave good education to his sons and daughters and led a life of ease and comfort. He died on June 13, 1967 and was given a burial in the Bahishti Maqbara at Rabwah along with other deceased companions of the Promised Messiah (peace be on him). May his soul ever rest in peace.

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Removal of Doubts

"Removal of Doubts" is an English version of Urdu Izalai-i-Auham" written by the Promised Messiah in 1891. English rendering is by Nur-ud-Din Muneer, Naib Vakilut-Tabshir (Tasnif).

Come ye doubters

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Bow before the Divine decree

O ye, the elders, the *Ulama* and the elect among the people, may God open your eyes. Let not your anger carry you beyond the bounds of good sense. Read carefully both parts of my present book for they contain light and guidance. Fear God and hold your tongue from branding me an infidel! I am a Musalman indeed and God knows it well.

I do profess belief in God, His angels, His books, His messengers, also in Resurrection and I bear witness that there is no god but Allah, the One, without any partner, I bear witness that Muhammad is His Servant and His Messenger.

So fear God and do not say, 'You are not a Muslim.' Fear the Lord to Whom you shall return.

If after reading this book you are still in doubt, then come and try to determine who of us finds grace in the eyes of God.

O ye, the *Ulama*, the *Sufis*, and you who sit on holy seats, you who oppose me, impute *kufr* to me and belie me, take it from me that I have been assured of your discomfiture. So if you contest me singly or collectively, in showing heavenly signs which are *a sine qua non* for the friend of God, you will fail in it. God will put you to shame and tear away your

coverings. You will then realise that God is with me indeed.

Is there anyone among you who dares to come in the arena for this contest? Then let him come and match his relationship with God with the nearness which He has granted to me, releasing the facts to the press for public information.

Remember God helps the true ones and will support him only who is true in His sight. So beware of your tricks, for He is near. Will you fight Him? Tell me, will a midget add to his nature by jumping high in vain pride! Can you obliterate the truth by your sharp tongues! Fear God Whose anger is exceeding great. Verily whoso comes to His Lord as a sinner, his abode is the hell wherein he will neither die nor live.

The humble one,
Ghulam Ahmad
of Qadian from Ludhiana,
Mohallah Iqbal Gunj

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In the name of Allah, the Aeneficient, the Merciful.

All praise belongs to Allah. May lasting peace be upon them who were afflicted in His way and upon the leader of the Elect, the Chief of the Messengers, Muhammad, the chosen one; also on his progeny and on all his companions. O Allah! By the mercy you have sent down on him and his followers illumine us with it in all walks of life.

The answer to the question that the Messiah, son of Mary, quickened the dead, gave sight to the blind and hearing to the deaf, which of these miracles have been shown by his counterpart.

First of all it is enough to say in answer that the Traditions about the Messiah, awaited by Muslims, do not at all claim that the dead will rise by his hand. Rather they say that the living will die by his breath. The fact is that God Almighty has sent this humble one to quicken the dead, make the deaf hear, cleanse the lepers and recover those who are in graves, but all this is to take place spiritually.

Apart from this there is another likeness between the Messiah, son of Mary and his imitation (i. e. me). As he has offered a true gist of Torah in his gospels so have I to do in respect of the Holy Quran. I have been commissioned to present its true teachings to those who are oblivious of it.

The sole mission of the Messiah was to preach the commandments of the Torah intensively and extensively. So have I been assigned the task of expounding in clear terms the commandments of the Quran. The former Messiah served Moses and the Messiah who is his like is to serve the counterpart of Moses (i. e. Muhammad). This is the only difference otherwise the resemblance is patent.

True, those who were quickened by the Messiah are dead

and gone. But I declare it emphatically that whoso drinks from the cup of life which I am given and which I offer, shall never die. If anyone else can utter the same vital truths which I utter and copy the wisdom which comes out of my mouth then you may well conclude that I am not of God. But if this wisdom and understanding of the Divine which works on the dead as an elixir can be had from nowhere else then you have no ground for rejecting it. Remember this spring has gushed open in the heavens, no one on earth can stop it. So do not hasten to reject me and place yourself knowingly under the charge of God by contravening His commandment laid down in the Holy Quran as follows.

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> 'And follow not that of which thou hast no Knowledge. Verily, the ear and the eye and the heart, all these shall be called to account; (17:33) Do not exceed the limits in your distrust and suspicion lest you may be held, and then in your moment of anguish you may have to say, 'what is the matter with us that we see not the men whom we used to reckon among the wicked.' (38:63)

He is unwise indeed, whose restive heart provokes him quickly to oppose and reject.

A truth seeker should be patient. A seed will bear that sort of fruit only which conforms to its inherent qualities.

A man should have some inner light, the truth of the matter confronting him will then divulge itself upon him.

Truthfulness of the true never remains hidden, inner light illumines their brow.

He, who quaffs the cups of union with his beloved, his face always radiates its joy.

Ye Muslims! if you sincerely believe in God Almighty and His Holy Messengers (on whom be peace) if you are eagerly

looking forward to the help of God, then time has come for it already. My claim and to what I call you is not a man's work. No human plan is at its back Nay, the same blessed dawn has now broken forth which was promised in the holy scriptures. God Almighty has taken pity on you when you needed it most. You were almost about to fall in a gaping pit and perish, but His Loving hand caught hold of you. So be grateful and jump with joy that the day of a new life has dawned for you. God will never let Islam come to nothing. It has been nourished by the blood of truthful martyrs. He will not let it be divested of heavenly blessings and be reduced to a collection of mere stories like other religions. Whenever it is overcome by darkness He gives it a fresh light. Do you not look for the rising of the new moon after a dark night? And do you not declare that tomorrow the new moon will rise when the moonless night passes away. Pity it is that you know full well how natural law functions but are totally ignorant of the corresponding spiritual law.

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O ye Maulvis! ye egoists and hypocrites! What a pity. Why do you not like the doors of heaven to open? Why do you wish them closed for ever? Is it not for retaining your hold on the common man? Look within yourselves and look deep. Are your hearts not rusted out and out? Has darkness not corrupted you completely? Are you in any way less engrossed in self aggrandisement than the scribes and pharisees of the time of the first Messiah? Think over all this. Then tell me. Are your very lives not a proof of my likeness to the Messiah? Are you not in this way closing the argument against you in the sight of God? In truth I say that it is easier for an infidel than for you to become a believer. Many will come from the East and from the West and partake of this blessing but you shall die oblivious of it as you are. Would that you ponder!

To prove my likeness with the first Messiah I am being pressed to show miracles alleged to have been shown by him.

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I have already stated that physical resurrection is nothing. I have come for spiritual resurrection which will come through me. Moreover, if we set aside the stories—pure fabrications or the result of misunderstanding—and consider the Messiah's actual performances we do not find anything supernatural about them. In fact doubts and objections cast upon his miracles exceed those in guality and quantity brought against any other prophet. Does not the Biblical story of the pond show his miracles in true colours? And the case of his prophecies is even worse. Do such generalizations as there will be earthquakes, pestilences, wars and famines, deserve to be called prophecies. Then a large number of his so-called prophecies were never fulfilled. He had promised Judas Iscariot one of the twelve thrones in heaven which did not happen. A similar throne he gave to Peter and the keys of Heaven, besides. Peter was to close the doors of heaven or open for anyone as he liked. But the same Peter cursed him face to face before leaving him and swore that he did not know him at all. There are other prophecies which ended in fiasco. However, the Messiah is not to blame. Predictions and visions are sometimes misunderstood by the prophets too. Some of the prophecies of Moses also were not fulfilled in the manner he had hoped they would. The most we can say in this context is that the unfulfilled prophecies of the Messiah outnumber those of any other prophet. But the error was not in the revelation. It was an error of judgement. The Messiah was a man and as such he was also prone to make mistakes. So in his efforts to interpret the revelations he made these mistakes.

In this context, it appears very odd that though the Messiah clearly denies any power in him to perform miracles and solemnly affirms that he can never do so, yet the common people attribute to him not one but myriads of miracles. They fail to see that he dissociates himself completely from such powers. For example, on one occasion he was presented before Herod. He was very happy to receive him, for he hoped to see

him performing some miracle. So he persistently requested him to do so. But the Messiah gave no answer. Consequently Herod and all his courtiers lost faith in him and dismissed him as a very small fry (Luke 23).

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It is not difficult to understand that if, as his followers claim, the Messiah had mighty powers of miracles, he would certainly have shown some to Herod who was the ruler of his country and was also favourably inclined towards him. But native he failed.

On another occasion when the scribes and pharisees, highly honoured by the Government of Cæsar had asked him to show them a miracle, instead of doing so, the Messiah vented his anger on them, abused them and said, 'An evil and adulterous generation seeketh * after a sign; and there shall

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This casts a strong reflection on the moral state of the Messiah and on his manners. In Matthew 23 : 3 he says that 'The scribes and pharisees sit on Moses seat', meaning thereby that they are honourable people. He knew it well that they were leaders of Jews and were accorded respect in the courts of Caesar equal to that of nobles. Despite this awareness he addresses them very rudely although they had requested him humbly, in a courteous and polite manner. They said, 'Master, we would see a sign from thee'. In answer to it the Messiah said, 'An evil and adulterous generation seeketh after a sign, etc.' He did not stop there but would always revile them unmindful of their high social status. Sometimes he called them, 'Ye serpents, offspring of v pers', (Mathew 23 : 33). Sometimes—he described them as 'Blind' (vide Matthew 15 : 14) Addressing them sometimes he said, 'O hypocrites' (vide Matthew 23 : 13). Somerimes using very obscene words for them he said, 'The publicans and harlots go into the kingdom of God before you'. He also called them, 'Swine and dogs, Matthew (21 : 31.) Sometimes he called them 'fools' (Matthew (23 : 17). Sometime

no sign be given to it but the sign of Jonah, the prophet (vide Matthew 12 : 39). This allusion by the Messiah to the sign of Jonah implied that as the prophet Jonah did not die in the whale's belly, kept alive in it and came out of it alive, similarly, he himself would not die on the cross, nor enter so in the heart of the earth.

To Our Critics

Some persons have criticised this humble one and imputed faults to me. Though no man is faultless and the statement made by the Messiah denying his being good and affirming goodness in God alone is quite correct yet fearing that such criticism if left unanswered may harm the interests of the faith and retard truth-seekers in their quest of truth, brief answers are being offered below :

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Objection No. 1

The first objection raised against this humble one is that I have used harsh language against my opponents in my writings and so incited them to retaliate and blaspheme the Almighty God and His Noble Messenger in their publications. To substantiate their charge they quote the Holy Quran. The Quran, they say, forbids us unequivocally from abusing the idols of our op-

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he put them as 'inmates' of hell'. Matthew (23 : 16). All this despite he himself preached forbearance and good manners and declared that whosoever calls his brother a 'fool' shall be in danger of hell fire.

Some unimaginative persons have reproached me of behavin a rude manner. This objection will be answered along with other objections.

And revile not those whom they call upon beside Allah, but they, out of spite, revile Allah in their ignorance. (6 : 109).

ponents, lest bereft of understanding and out of spite they also abuse God. They insist that I have contravened the Divine command by using vituperative language.

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The Answer

It may be pointed out in this context that the objector has not quoted the calumnies which according to him I have used in my writings. I solemnly affirm that so far as I know I have not used a single word which can be classed as such. It is a pity that the people generally equate slander with a statement of fact and do not differentiate between them. They adjudge a statement to be slanderous although it is true and fitting to the occasion, merely for its bitterness, while bitterness is a necessary concomitant of truth. They ignore the fact that according to its meaning the term slander can only be applied to a false report expressly and maliciously employed for injuring some person. If every strong statement is to be classed as slander merely for its bitter and stinging effect then we will have to own that the whole of the Quran is slanderous. It has described idols and their worshippers as mean, despicable and accursed objects. The idol worshippers certainly would not have been happy at it, rather they must have been enraged' God Almighty, addressing in the Holy Quran, the Meccan disbelievers and those whom they worshipped beside Ailah, "damns-them all to hell fire. Would it not be slander according to the self concocted criterion of the objector? Similarly the Holy Quran portrays disbelievers as the worst of creatures and calls them the most abject and dirty. Would it not be slanderous?

Then has not God Almighty enjoined upon Muslims in the Holy Quran to be 'severe against disbelievers'? (9 : 73). Has not He set it down as a sign among other signs of believers to be 'hard against the disbelievers; (48 : 30).

The Gospels tell no different story. The Messiah called the honoured scribes and pharisees 'swine and dogs' and likened

Herod, the exalted ruler of Galilee to a 'fox'. Likewise he bracketed the chief priests of the Jews and the scribes with harlots. He disgraced their wise elders by applying to them the most disgusting, offensive and uncouth words. These very elders were highly respected by the Caesars and were entitled to a seat of honour in their public courts. He called them, 'bastards', 'ill-bred', 'faithless', 'doers of evil', hypocrites', 'satans', 'inmates of hell', 'serpents', 'the offspring of vipers'. Are not these words and epithets profane invective in the opinion of the objector?

If so, then it is plain that the objector's criticism is not confined to me or my books alone but applies to all scriptures and messengers of God. The objector has indeed attacked them all in a most irascible and irate mood. His major attack is, however, directed against the gospels. For the Messiah's strong speech far exceeds that of any other prophet. It is evident from the Gospels that due to his harsh speech the Jews, for a number of times, lifted stones to hurl at him. Also he had to suffer many slaps on his face for insulting the Chief priest. He had said that he had not come to make peace but to wield the sword and in wielding the sword of his tongue he has outdone all other prophets. It is indeed his gospels which defeat other books in this art. However, he had to suffer for it grievously. John the Baptist also behaved similarly and called the elder Jews and the scribes 'offspring of vipers'. The evil machinations of the Jews succeeded against him and he lost his head. But the question is, were all these holy persons really so uncultured? Were they really so far removed from the standard of civilization to which mankind has attained in the modern age?

The answer to this question has already been given by our Chief and Master (my parents be a sacrifice to him), Seal of the Prophets, Chief of generations gone by and of those yet to come. The answer was given on the occasion when verses were revealed to the Holy Prophet condemning the idol worshippers as unclean, polluted and the worst of creation, also denouncing

them as 'fools', 'offspring of satan' and consigning their gods to hell fire. This upset Abu Talib, his uncle and protector and he called his nehwew for a clarification. Accosting him Abu Talib said, 'Son of my brother, your denunciation of my people has inflamed them so much that they might make short work of both you and me. Why ! You have adjudged their wise as fools, their elect as the worst of creation and their worthy gods as fuel of hell fire. You have called them impure, offsprings of satan, dirty and what not. This may incite them against you. I wish you well and would advise you to hold your tongue and desist from reviling them any more, otherwise I may not be able to resist them. The Holy Prophet (peace and blessings of God be upon him) replied : My uncle : I have not abused them. No. Not at all. I have made a statement of fact only. I have stated what was true and that also on its proper occasion. Indeed this is the work for which I have been raised. For this I live and for it I will be glad to die. This is my mission in life and to it I am devoted. I must pronounce the truth without any fear of death. I will not give it up and nothing can hold me back from it. My uncle : if you cannot endure the entailing harnships you are free to renounce me. By God I do not stand in need of you. I will not stop preaching what God has commanded me. His commandments are dearer to me than my own life. If I am killed in this cause I will cherish to be resurrected. not to enjoy life but to die in the cause again and again. Persecution cannot frighten me. Suffering in the way of God is what I love most.

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While the prophet was making this speech, his face was shining with the lustre of Divine light and truth. When he had finished, tears rolled down from the eyes of Abu Talib. He had perceived the light of truth in his nephew's face. He was moved. He said, "My nephew : I did not know you had risen to such spiritual height. You are different. You are noble. Yes, carry on your work. So long as I live, I will be your shield.

Now the upshot* of all this is that whatever answer the

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*The above entire story of Abu Talib, although contained in several books, has now been revealed to me by God Almighty, excepting, however, a sentence here and there, which I have added for clarification. The revealed story vividly portrays the deep sympathy and passion which Abu Talib had for the welfare of the Holy Prophet (peace and blessings of God be on him).

But certain it is and doubtlessly proved that Abu Talib came to cherish these sentiments about the Holy Praphet only after he had perceived the light of prophethood in him and visualised signs of his exalted destiny. The fact is that our Chief and Master, the Holy Prophet passed forty years of his early life in grinding poverty and abject helplessness. None of his relations commisserated with him in this period of bleak isolation. Like an unwanted child he was entrusted in his childhood to the care of roving women dwelling in desert. So the Chief of mankind and the Sovereign of spiritual kingdom passed his childhood in utter loneliness and distress.

When grown somewhat in years he, the Chief of the two worlds shepherded the goats of the desert dwellers. In those days of want he subsisted on goat's milk and very poor food. When he came of age, none of his relatives cared to arrange for his marriage though he was most handsome. Only by a lucky chance and by the grace of God Almighty the heart of a wealthy lady of Mecca melted for him. She married him when he was twenty-five years old.

It is very odd that his real uncles, Abu Talib, Hamza and Abbas, especially the former, who was a chief of Mecca, did nothing to ameliorate his condition, though they were men of means and affluence. So the Holy Prophet passed his days in dire affliction, miserable want and hunger. He was driven to shepherd the goats of the desert dwellers. None of his relations shed tears to see his plight nor did anyone of them realise that

Holy Prophet has given in his own blessed words to Abu Talib's objection that in truth is enough to silence any critic. Slander is indeed a different thing from a statement of fact even if it may be extremely bitter and severe. To convey the truth to a straying person, even if he is angry in consequence thereof is indeed the bounden duty of a truth-seeker and of him who has the courage to pronouce it. The Ulama who substantiate their view by referring to the verse لاتسبوا الذين surprisingly forget that it has no bearing on the point at issue. The words forbid from slandering and not from making a statement of fact. If out of his ignorance an opponent takes it for a slander and inflamed by its bitterness starts slandering, would it mean that the door of enjoining good should be closed. The disbelievers have always been hurling ivectives unrelentingly on the champions of truth, but they have never been able to cow them down. The example of the Holy Prophet (peace and blessings of God be upon him) is significant in this context. Apart from proclaiming the bitter truth he broke to pieces the deified idols of the idol-worshippers. Islam has never permitted its votaries to comprise disbelievers in matters of faith. Can anyone cite a verse of the Holy Quran favouring such a conciliation. Far from it, God Almighty condemns such an attitude in clear and unambiguous words. Those who com-

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he should be to him as a father. None of them ever thought to arrange for his marriage, though they themselves had marriagable daughters.

The question strikes us in the face why were they so cold? The answer is that the Holy Prophet was an orphan without means and without following. They feared that to marry their daughter to such a destitute person would be jeopardizing her whole future. They did not envisage that he was a prince and chief of the spiritual firmament and was one day to be entrusted with the keys of worldly treasures too.

promise their unbelieving parents are themselves disbelievers in His sight. About the disbelievers it says, ودوالوتدهن فيدهنون that is, the disbelievers of Mecca like it very much that if you would suppress truth to conciliate them, they would also reciprocate. But God will not let it be so.

In short the verse quoted by the objector leads only to one conclusion, that the meanings of the Holy Quran are far above his understanding. He does not comprehend that if this verse is taken to ban the use of harsh words imdiscriminately the door of enjoining good and forbidding evil will then be closed and the word of God will be reduced to a collection of comtradictions. We will have also to concede that God at first forbade the believers from using any harsh words against the disbelievers and commanded them strictly to conciliate them on all occasions and insisted on believers doing the same. But contravening His own words He hurled invectives of all kinds on the disbelievers. The fact is that the Maulawis subscribing to such a view are sadly mistaken. The use of strong words against opponents, provided the occasion calls for them, and they are valid and true, is not only permissible but in view of the current tendencies, it is a duty devolving upon believers to save themselves from committing the sin of compromising in matters of faith.

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The chosen ones of God Almighty have ever come out with the truth without fearing the curses and reproaches of their detractors. It is no secret that it were the bitter words used by the Holy Prophet against his contemporary idol-worshippers which they took for calumnies, which augmented their rancour, and embittered them against him sorely. This is what led them eventually from words to violence otherwise in the beginning they were not inimical to him; rather they had deep faith in him and out of respect for his sentiments they used to say that 'Muhammad has given his heart to his Lord.' Present day Hindus also do not condemn any recluse or hermit and esteem

him so much as to lay before him their offerings.

In this context, I have to say with intense grief and sorrow that it is not only the common people who have levelled this objection against me but, as I have come to know, some Ulama are its real architects. However, I cannot doubt their scholarship and presume that they are ignorant of the Holy Quran and other relevant books. This would be quite inconceivable.* But I can say with certainty that the tempestuous impact of the false Western civilisation, which is utterly devoid of any jealousy for

*The Holy Quran is so loud in the use of strong words that even the stupidest and the most ignorant person cannot be unaware of it. Take for instance the case of pronouncing curse on someone. The protagonists of the present civilization take it as a heinous crime. But the Holy Quran openly curses the disbelievers. It says: 'On them shall be the curse of Allah and of angels and of men all together. They shall remain under it. (2 : 162 : 163) Also : 'It is those whom Allah curses ; and so curse them those who curse.' (2 : 160) Similarly, to call a human an animal is a kind of abuse. But the Holy Qurans calls the disbelievers not only animals but the worst of creation. It says: 'Surely the worst of beasts in the sight of Allah are those who are ungrateful. (8 : 56).

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Apparently according to the present day civilization it is outrageous to abuse a particular person by name or by an innuendo. But the Holy Quran has named some persons expressly as 'father of flame', 'dog', 'swine'. The appellation 'father of ignorance' is also very well known. Walid ibn Mughira has also been subjected to strong rebukes. The words used against him appear to be profane invectives. About him the Holy Quran says:

فلا تطع المكذبين - ودوا لو تدهن فيدهنون - ولا تطع كل حلاف مهين -
هماز مشاء بنميم - مناع للخير معتد اثيم - عتل بعد ذلك زنيم - ان كان
ذامال و بنين - اذا تتلى عليه آيا تنا قال اساطير الاولين - سنسمه على الخرطوم

i.e., do not go after what the disbelievers desire, they cherish that you may leave their deities alone, nor condemn their

the Faith, has at the moment, somewhat, gripped their minds and dimmed their sight. Due to their inherent weakness they have bowed before it. This is why they go after ideas which have no basis in the Holy Quran and Hadith; ideas which are found only in books on Western morals. But what are those morals and where have they led their votaries? I will tell you. According to them a young girl should not resist the amorous overtures of any person lest it breaks his heart. That is what Western morals teach. But does the Holy Quran corrobaratc of them? No. It denounces their adherents as shameless prostitutes.

I warn such Ulama for the sake of God alone that by criticising me and by cherishing such ideas in their hearts they have drifted far away from the path of truth and grossly debased their discriminative powers. If they must contravene me, they are at liberty to vent their perverse logic, as they like. But if they fear God and consider it calmly, it would not be difficult for them to appreciate my viewpoint. Aswell behaved

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religion, if so, they will also placate with you in matters of faith. Do not be led away by their glib tongues. This man, who is desirous of a conciliatory treatment is perjurer, a weak willed, mean fellow, given to fault finding and dividing people by backbiting, forbidder from ways of virtue, an adulterer, extremely ill-mannered and a bastard, besides. Soon we will brand his snout (Snout signifies such customs and self pride which block one's way of accepting the truth.) (68 : 10-14, 17).

(O God Almighty, cut the snout of some of our people also who belie me). Now tell me Maulvi Sahib ; is any invective left out of this long list ? Walid Ibn Mughira was ready to placate and wanted in return a conciliatory treatment but the veils covering his inner self were torn away. This incident has a lesson for disbelievers that they should not hope for conciliation from the believers.

person should not let the truth slip from his hands. If he is wrong and the humblest person in his sight is right, he should readily confess his fault and assent to him gratefully. He should not make tall claims to his superiority, otherwise his pride will stand in his way to guidance and he may end up by losing his faith.

The use of strong words has another advantage. It wakens sleeping hearts and serves as a warning to those inclined to conciliate at the cost of principles. The case of Hindus is a good example. Most of them are so made that if left unprovoked they will keep friendly with you, supporting your religious views, even singing praises of the Holy Prophet and the rest of our saints. But all this is an outward show, otherwise their hearts are full of malice and far removed from the truth.

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When, however, the truth is laid before them in all its unsavoury bitterness, their feigned friendliness vanishes and they come out openly with their disbelief and malice. As if the dormant tuberclosis of which they were suffering is suddenly converted to tyhpoid fever with its symptoms cleary visible. This provocation, agitating the mind so vehemently will be condemned only by an ignorant man but a discerning person will appreciate that it is indeed the first step towards turning him to the right path. As is the case in some physical disease that so long as it remains latent it cannot be treated, but when its symptoms become evident suitable steps can be taken to cure it. Strong words were indeed used by the prophets to give a jolt to mankind rouse them from their slumber and to set them sailing on a course of vigorous enquiry in matters of Faith, even though approach in the beginning may be antagonistic. The motive was to impel them towards forging a link with the truthful though hostile in nature, initially. Alluding to it God Almighty says in the Holy Quran, فی قلوبھم مرض فزادھم اللہ مرضا i.e., in their hearts, was a disease, and Allah has increased their disease for them. (2 : 11). This jolting is intended to

lead them towards a change of heart. I am certain that only such people will join Islam sincerely who have been severely shaken and consequently are engaged in its study seriously and are marching towards it steadily, though inimically at the start.

The former policy of Hindus consisting in preferring to avoid religious controversy with Muslims and dealing with them conciliatingly was very disappointing for us. Now by entering the arena and joining us in battle, they have thrown themselves upon our sharp weapons. They are now like a quarry within reach of the hunter, which can be killed with one blow. We should not mind their dearlike restiveness. I repeat they are not our enemies, but our quarry. The time is coming when you will look for a Hindu and find none in their educated community. So do not despair of them at their outbursts of enmity, inwarldly they are inclining towards Islam. They are already at its threshoid. I tell you truly that after only a little time, you will not see the Hindus who are now raging against Islam.

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Currently, on our instigation, the step which the Aryas have taken to hold debates with us, in which they are attacking Islam most furiously, and apart from the fact that they are publishing books against it full of filthy abuses and profanities, will not be of any avail to them. By venting their anger in this way they are only driving their people towards Islam. So nothing will come out of our denunciation of them. A man of narrow vision only will deprecate our method. You will see that someday it will draw even hard-hearted Hindus towards Islam. This view is not the product of any wishful thinking nor in any way of dubious value. It is perfectly a sound and effective method. But woe to them who cannot distinguish between good and evil and hasten to fling objections. God Almighty has clearly forbidden us from conciliating the disbelievers, but He has nowhere done so about proclaiming the truth, howsoever unpalatable it may be. Ponder, O

Ulama : Why so much haste ; Do you not read the Holy Quran? Woe to you, how wrong do you decide.

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My sincere friend Maulvi Abdul Karim of Sialkot, a young man who has the benefit of modern education is endowed with an astute mind. He has profited profoundly by the edifying and educative company of my true friend and brother Maulvi Hakim Nur-ud-Din. Recently when he came to Qadian to see me he also promised to compile a treatise on the true meaning of civilization. He knows it well that the way of sure civilization is the same as trodden by the prophets in which the occasional use of srrong words, like the use of a bitter potion is not taken as forbidden, but is considered a duty which every preacher and reformer should perform most conscientiously on the proper occasion. If would mean that the fear of someone other than Allah which is a committal of *shirk* (association of partners (with Allah), has over-whelmed him and his faith is weak and infirm like the body of a boneless worm.

I pray that God may help my friend with the Holy spirit in his resolve to compile such a treatise and I would like him to name it 'civilization'. I have come to know that he has been prompted to do so by the criticism in this context which a Maulvi had levelled against me, who had met him by chance at Lahore when he was proceeding to Qadian.

O Almighty [God : Although this is Thy habit and Thy law from the earliest times that Thou grantest understanding to children and to the unlettered and Thou throwest thick veils of darkness on the eyes and hearts of philosophers and the wise ones, I implore Thee in all humility to draw toward me a group from the veiled ones also as Thou hast already done so in case of some of them. My God : give them sight and hearing, also hearts that they may see, hear and appreciate the blessing which Thou hast sent down in the time of its need. Let them turn to it and avail of it. If Thou wouldst Thou canst do so, for there is nothing impossible for Thee. Amen ! Amen !!

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